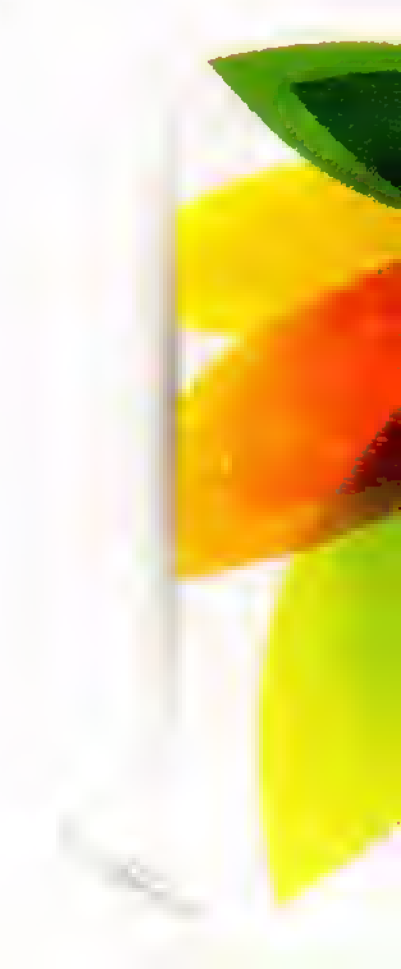




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Publishers Note

In the name of Allah, the Most Gracious, the Most Merciful.

Honourable readers, I have written this book entitled 'Golden Supplications' for common people. If we look at the blessed life of Prophet Muhammad (ﷺ), we will find that at every moment and on every occasion, he (ﷺ) would remember Allah, calling upon Him and asking for His Help. Allah the Almighty has ordered us to seek help from none other than Him. We should ask therefore ask from Allah repeatedly with sincerity at all times. Our Lord said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

'Wa qaala rabbukum ud'unee astajib lakum,'

(Call upon Me, I will answer your prayers).

Remember that duas (supplications) are themselves great acts of worship.

Honourable readers, there is not a person in this world who is not facing some sort of difficulty or problems. Anyone can strengthen their bond with Allah simply by making supplications to Him. We can seek relief from our difficulties and problems by directly calling upon Allah without the need of any mediators between us and our Lord. Allah has blessed us with immeasurable great blessings and it is incumbent upon every human being to thank his Lord, his Creator and Master, for all of the countless blessings which we are surrounded with throughout our lives.

The Messenger of Allah (ﷺ), who is the ummah's greatest teacher, has informed us that we should remember Allah throughout the day. From the very moment we wake up in the morning until we sleep at night, we should call out to Allah seeking His help in everything we do. He (ﷺ) taught his ummah supplications which protect a person from various afflictions they may face.

For this book, 'Golden Supplications' I have chosen only the most important supplications, so that our common people are able to memorize them with ease from one single book. It has been the ardent desire of the management at

Darussalam for quite some time to publish this book with a beautiful design and layout, thus making it attractive and assisting common people learning. Furthermore, I have also added some instructions and manners related to the supplications in order to assist the readers in understanding and implementing the duas. It is important that parents also memorize these supplications themselves as it will greatly help their children in memorizing them too.

Do remember that the supplications which children study and memorize at an early age will remain with them and help them throughout their lives. The supplications which I myself learnt during my own childhood have benefited me all the way through my life to this day.

As is the case with all other publications by Darussalam, the supplications and other content of this book have *Insha Allah* been taken from authentic *ahadeeth* only. I am thankful to my dear Ukasha Mujahid and Darussalam's senior designer Shahzad Ahmad who worked hard on this project. We anxiously await feedback from our beloved readers.

Serving the Quran and Sunnah,

Abdul Malik Mujahid
Darussalam, Riyadh
September 2014

Supplication on WAKING UP

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا
وَالِيَهُ النُّشُورُ
(صحيح البخاري، حديث: 8312)

*Alhamdulillaahil-lathee'ahyaanaa ba'da
maa'amaatanaa wailayhin-nushoor.*

(All) Praise be to Allah Who gives us life after He
has caused us to die and to Him is the return.

Explanation:

This supplication teaches a Muslim that he must begin
his day by declaring Allah's glorification and praise.

Allaahumma j'al fee qalbee nooran, wa fee lisaanee nooran, wa fee sam'ee nooran, wa fee basaree nooran, wa min khalfee nooran, wa min 'amaamee nooran, wa min fawqee nooran, wa min tahtee nooran, Allaahumma 'atinee nooran.

O Allah, place light in my heart, and light on my tongue, and light in my ears, and light in my sight, and light behind me, and light before me and light above me, and light below me, 'O Allah, grant me light.

Explanation:

Prophet Muhammad ﷺ used to recite this supplication when leaving his home for Tahajjud and Fajr prayers.

Noor (Light) illuminates everything. Here, it refers to the 'Light of faith.' In this supplication, the heart is mentioned first because if the heart is faith driven, the rest of the body will conform by striving to do good deeds. Likewise, in the opposite situation, an unhealthy heart, one devoid of faith, produces an unhealthy body spiritually; unable to perform good deeds as defined by divine guidance.

The slave's request to Allah to be blessed with (His) light is a sincere and humble one. He asks Allah to guide him to the appropriate use of his senses of hearing and seeing, which he will be asked about on the Day of Judgment, for

Supplication when going to the mosque for

Tahajjud & Fajr Prayer

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي
نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَمِنْ
خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَمِنْ فَوْقِي نُورًا
وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ اعْطِنِي نُورًا

(صحيح مسلم، حديث: 763)

the spread of Islam and in his effort to do good.

The Prophet ﷺ was, no doubt, showered with the blessings of Allah, but here in this supplication, it is being stressed for the welfare of the ummah. (i.e. the Muslim nation)

One group of Muslim scholars believe that those believers who recite this supplication will certainly have illumination all around them on the Day of Judgment and this very Divine Light will lead them to Paradise.

Furthermore, another meaning of light is knowledge and guidance towards the straight path.



■ Supplication upon
Entering the Mosque

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

(صحيح مسلم، حديث: 713)

Allaahum-maftah lee 'abwaaba rahmatika.

O Allah, open the doors of Your Mercy for me.

Explanation:

The best way to explain this directive to seek Allah's Compassion upon entering the mosque is that every Muslim who enters it, is in need of Allah's Nearness, wants His Reward and hopes for Paradise. So, one who makes a simple request for Allah's compassion and mercy whilst entering the mosque is requesting something highly recommended.



■ Supplication upon
Leaving the Mosque

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

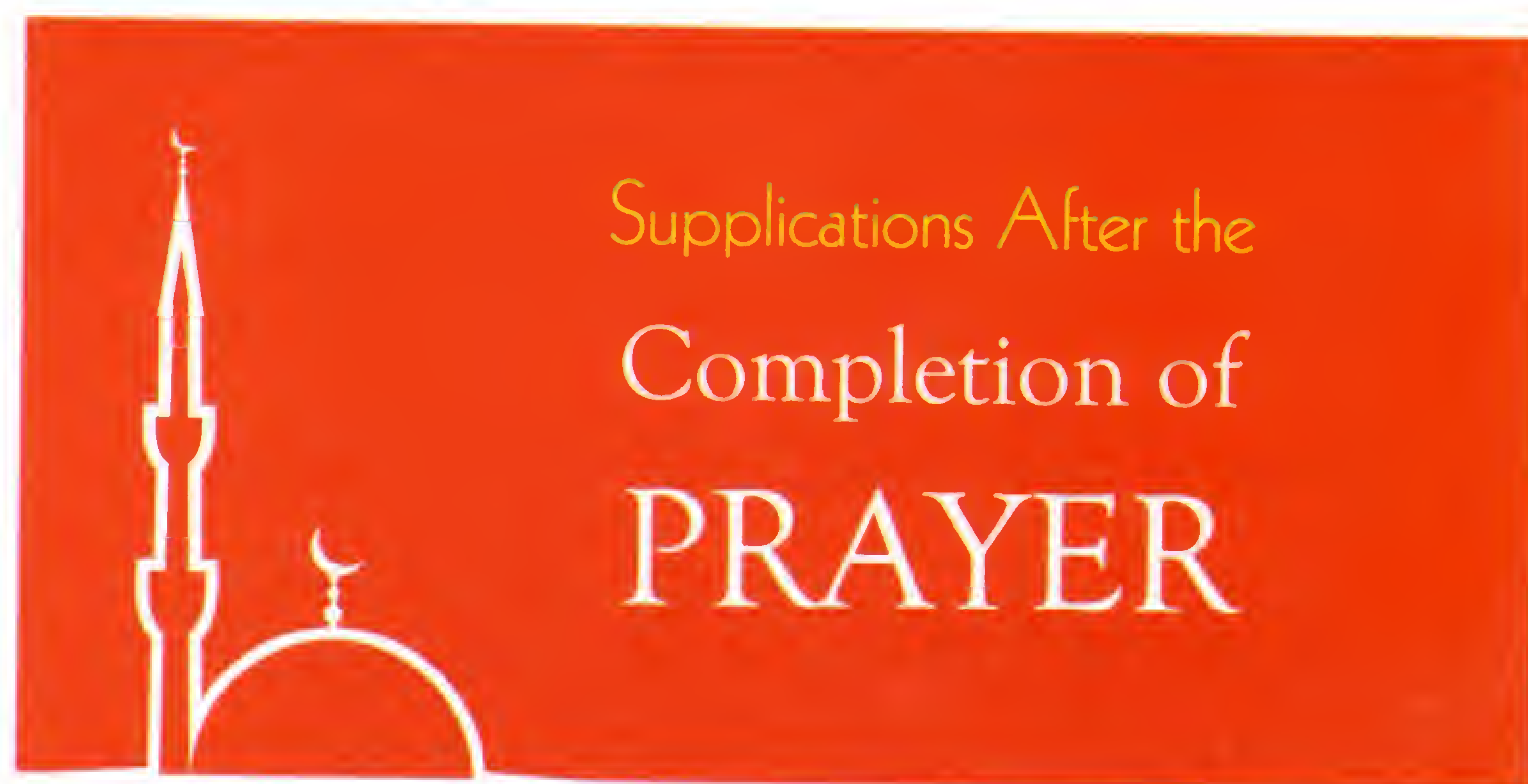
(صحيح مسلم، حديث: 713)

Allaahumma 'innee 'as'aluka min fadhlika

O Allah, I ask for Your favour.

Explanation:

Naturally, a believer seeks their livelihood from Allah and Allah alone. Therefore, it is quite natural for them to request enrichment in their livelihood from his Lord whilst leaving the mosque, and returning to the outside world.



① اللَّهُ أَكْبَرُ (صحيح مسلم، حديث: 583)

Allaahu 'Akbar

Allah is the Most Great

② أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ،
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. (صحيح مسلم، حديث: 591)

*'Astaghfirullaaha(Repeat thrice) Allaahumma
Antas-Salaamu waminkas-salaamu, tabaarakta yaa
Thal-Jalaaliwal-'Ikraam.*

I seek the forgiveness of Allah (three times). O
Allah, You are Peace and from You comes peace.
Blessed are You, O Owner of majesty and honor.

Explanation:

Abdullah bin Abbas ؓ said that he would know when the completion of the prayer by Prophet Muhammad ﷺ was, on hearing Allaahu-Akbar said aloud in unison by the believers.

(Sahih Muslim: 583/121)

This was the routine of the Prophet ﷺ that he would always conclude any activity by asking Allah's forgiveness. The supplication said at the completion of ablution also includes asking Allah's forgiveness.

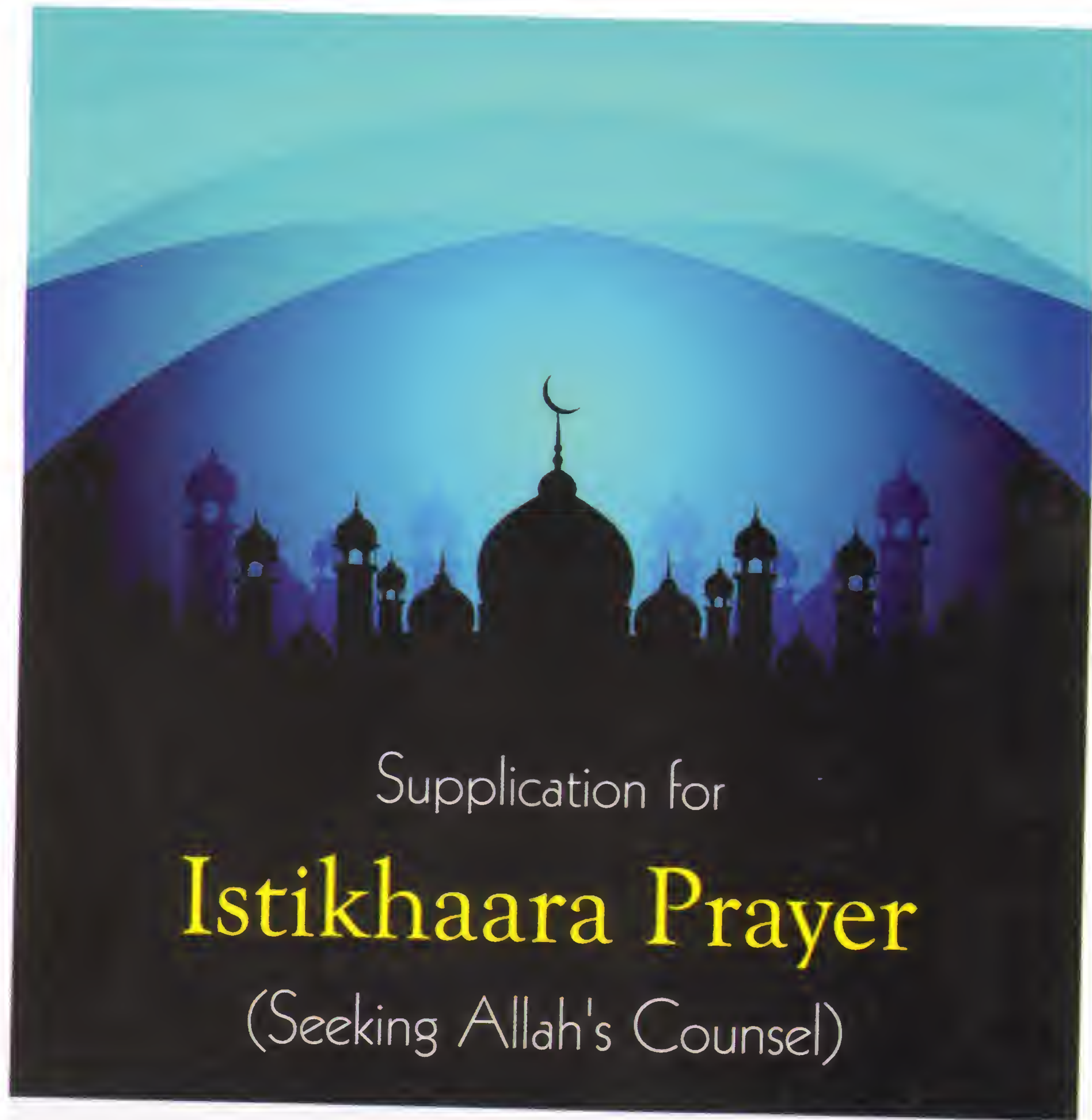
The Prophet ﷺ once said to Mu'ath ؓ, "O Mu'adh, "by Allah, I love you." Then he added, "O Mu'ath, I advise you to say this supplication after every prayer and never miss it."

اللَّهُمَّ أَعِزِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ
عِبَادَتِكَ.

(سنن أبي داود، حديث: 1522)

*Allaahummaa innnee àlaathikrika, washukrika,
wahasni ibaadatika.*

O Allah, (help me) to remember You, to thank You,
and to perform Your worship in the best manner.



Jabir bin Abdullah رضي الله عنه reported that the Prophet ﷺ would instruct us to observe the Istikhaara prayer for important matters. He would attach such importance to it that it was like he was asking us to recite a Surah of the Holy Quran. He ﷺ said, "Whenever anyone of you has some important matter to do, he should offer two units of optional prayer followed by this supplication.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ
بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ
وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ
أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَ
مَعَاشِي وَعَاقِبَةِ أَمْرِي فَأَقْدِرْهُ لِي وَيَسِّرْهُ
لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ
هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ
وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

(صحيح البخاري، حديث: 1162)

Allaahumma 'innee 'astakheeruka biilmika, wa
'astaqdiruka biqudratika, wa 'as'aluka min fadhlikal-
Adheemi, fa'innakataqdiru walaa 'aqdiru, watalamu,
walaa 'alamu, wa 'Anta Allaamul-Ghuyoobi,
Allaahumma 'in kunta talamu 'anna haathal- 'amra
– [then mention the thing to be decided] Khayrun lee
fee deenee wamaaàashee wa àaqibati 'amree – [or say]

Aajilihiwa 'aajilihi – Faqdurhu lee wayassirhu lee thumma baarik lee feehi, wa 'in kunta talamu 'anna haathal-'amrasharrun lee fee deene wamaàashee wa àaqibati 'amree – [or say] Aajilihi wa 'aajilihi – Fasrifhu àanneewasrifnee ànhu waqdurliyal-khayra haythu kaana thumma 'ardhineebihi.

O Allah, I seek the counsel of Your Knowledge, and I seek the help of Your Omnipotence, and I beseech You for Your Magnificent Grace. Surely, You are Capable and I am not. You know and I know not, and You are the Knower of the unseen. O Allah, if You know that this matter [then mention the thing to be decided] is good for me in my religion and in my life and for my welfare in the life to come, – [or say: in this life and the afterlife] – then ordain it for me and make it easy for me, then bless me in it. And if You know that this matter is bad for me in my religion and in my life and for my welfare in the life to come, – [or say: in this life and the afterlife] – then distance it from me, and distance me from it, and ordain for me what is good wherever it may be, and help me to be content with it.

While saying **أَنَّ هَذَا الْأَمْرَ** a person should mention the matter of business he is going to do.

Consultation with well-wishers:

Anyone who observes the Istikhaara prayer, followed by consultation with sincere Muslims and then remains steadfast in doing the task prayed about, is never a failure nor will ever face shame or humiliation.

Allah says in the Quran:

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

"And consult them in the affair. Then when you have taken a decision, put your trust in Allah."

Explanation:

Istikhaara prayer is the act of offering two units of optional prayer, with the intention to seek advice or guidance from Allah. There are many affairs in a human being's life which are not clear to him. He does not know if a decision in a matter will be good or bad for him. He might feel confused when doing something important in life. He gets in a bind and is in a 'to do or not to do' sort of situation, such as contracting a marriage, starting a business partnership, or bidding a quotation for a business. In all such important matters of life, a believer should observe the Istikhaara prayer.

A Muslim should recite the supplication for Istikhaara after he has offered two units of prayer. It is better if he has memorized this supplication, otherwise, he may recite it

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ
وَ اَنَا عَبْدُكَ وَاَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ
لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ
فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ.

(صحيح البخاري، حديث: 6306)

سيد الاستغفار

Allaahumma 'Anta Rabbee laa 'ilaaha 'illaa
'Anta, khalaqtanee wa 'anaa 'abduka, wa 'anaa
àlaa àhdika wa waḍika mas-tataṭu, 'aðothubika
min sharri maasanatu, 'aboo'u laka binimatika
àlayya, wa 'aboo'u bithanbee faghfirlee fa'innahu
laayaghfiruththunooba 'illaa 'Anta.

O Allah, You are my Lord, there is none worthy of worship but You. You created me, and I am your slave. I keep Your covenant, and my pledge to You as far as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me, and I confess my misdeeds. Forgive me, for there is none who forgives sins, except You.

Explanation:

This supplication has been referred to as SAYYID-UL-ISTIGHFAAR (the master of repentance) because it contains all the possible words, phrases and meanings of penance and apology in it.

وَاَنَا عَلَى عَهْدِكَ وَوَعْدِكَ Here, a person declares his allegiance to Allah, that I am trying to fulfill my oath (of faith) to You, and yearn for Your promise which I agreed to with You, prior to the existence of humans on earth. I believe in the Day of Judgment and I have firm faith in my meeting with You. I also declare all my shortcomings, faults, and transgressions to You. It means that a person expresses his weaknesses and inability to carry out the acts of worship, prescribed upon him, in the way they should be. I am, however, striving to the best of my capabilities to please You, O Allah. So, in this way, a person first acknowledges Allah's blessings upon him, and then admits his shortcomings, followed by a final request that his sins be pardoned. This rare combination of praising Allah and the slave's acknowledgement of his weakness in so many areas, coupled with his total reliance on Allah to absolve him from his sins, makes this supplication quite unique and comprehensive, hence, its name.



Supplication When Visiting

The Graveyard

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْآخِرُونَ.

(صحيح مسلم، حديث: 974، 975)

*Assalaamu àlaykum 'ahlad-diyaari, minal-
mu'mineena walmuslimeena, wa 'innaa 'in shaa'
Allaahu bikum la-laahiqaona,*

Peace be upon you, people of these abodes, from
among the believers and Muslims, and by the
Will of Allah, we surely shall be joining you.

Explanation:

Them other of the faithful, Ayesha رضي الله عنها said:

The Holy Prophet ﷺ went to the Baqi graveyard, and
kept praying for the dead buried there for a very long time.
When I asked him about it, he ﷺ replied:

"I had went to pray for those buried in the Baqi
graveyard, because the angel Gabriel عليه السلام guided me to do
so."

Ayesha رضي الله عنها asked him," O, Prophet of Allah, what
should I say when I visit the graveyard?"

Then he ﷺ taught me the supplication above.

(Sahih Muslim: 975)

1. Visiting graveyards is an act approved of by the
conduct of the Holy Prophet ﷺ. One should visit
the graveyards with the intention to pray for the
dead, to reflect on human frailty and heed Allah's
warnings, to contemplate regarding one's own
death, and of course, to remember the Hereafter.
2. One must not utter any words or act in any manner
that would displease Allah, like asking the dead
for help or even declaring that any dead person is
certainly from the dwellers of Paradise or Hell.
3. Muslim women may also visit the graveyards, but
under certain conditions: that they must not yell

